SANKĀR RAY

THE CONCEPT OF SPIRITUALISM

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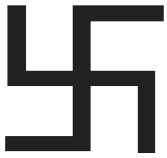

This Book is generally a completely researched book that contains various information and discusses the concepts and misconceptions of Practising Sanātana Dharma or Vedic Hinduism.

This important work has been recognized for its cultural and historical significance and forms part of the shared heritage of humanity.

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PREFACE

The main objective of writing this book is not to promote misconceptions or extremist ideologies but to make every person, especially Indians, aware and sincere about their culture, heritage, contributions and civilization. This is to ensure that no one can exploit our civilization to initiate or fulfil baseless propaganda and self-interest.

I do not hate any *Western philosophers and scientists;* I respect them, their civilization and their values in every way. However, this respect does not authorize anyone to misuse our civilization and history to justify their arrogance. No culture or civilization can be considered great by mocking or hating others.

I do not claim that Hinduism and Indian civilization are absolute truths. No civilization in the world has a completely accurate history or a predetermined future. For this reason, philosophy teaches us to respect other civilizations and coexist with every culture and ideology. India is regarded as one of the greatest civilizations in the world.

Our Vedic and civilizational principles emphasize Vasudhaiva Kutumbakam, which means "The world is a family." Instead of advocating conversion, I believe in influencing the world through wisdom and values.

Hinduism should not be confined to the definition of a religion; it is a concept and philosophy that connects the Atman (individual soul) with the *Paratman (Supreme Reality)*. History should be questioned, but it should not be disrespected or manipulated.

Introduction

Hinduism is among the most ancient religions in the world. Many philosophers and scientists believe that this religion was founded

around 3000 BC in the Indian subcontinent by the Aryan race. Since then, Hinduism has faced various challenges to establish itself as a modern religion. Today, the followers of Hinduism are primarily limited to India and Nepal, but in ancient times, its influence could be seen in many Western and Eastern philosophies.

Hinduism allows *freedom of thought and provides various options for individuals to express their opinions* regarding religious beliefs. Hinduism did not originate from a single person but is instead the result of contributions from various Vedic and Non-Vedic philosophers throughout the ages.

Hinduism in the Modern Age

Since 3000 BC, *Hinduism* has faced numerous challenges in expressing its true meaning. In modern times, many people believe that Hinduism lacks clarity due to the various philosophies that emerged over time, making it complex to understand. As a result, the contributions of Hinduism in shaping the world and its influence have been gradually diminishing.

Due to misunderstandings about Hinduism, various acts of violence have been carried out in its name, leading some people to adopt atheistic and agnostic beliefs. Caste based discrimination also forced many individuals to abandon the religion, creating a negative perception of Hinduism. On the other hand, Certain colonial-era narratives misrepresented Hindu traditions and philosophies., such as the Aryan Invasion or Migration Theory, which lacks substantial proof or evidence.

In this book, we will explore the core concepts of *Hinduism*, its structural foundation and its influences. However, this book is not just about religion or Hinduism. My objective in writing it is to

establish Indian civilization and culture as one of the *foundational civilizations of the modern world.*

Therefore, rather than focusing solely on religion, this book serves as a summary of the contributions of Indian civilization in various fields, including philosophy, literature, science, mathematics, astronomy, medical science (Ayurveda) and many others.

I. The Concept of Hinduism

Hinduism: A General Understanding

The general meaning of Hinduism refers to the religion of Hindus. The term "Hindu" originally referred to a person whose ancestry is rooted in the Indus Valley Civilization. In a broader sense, it can be considered the religion of the people of Hind, rather than a specific religious doctrine. Historically, "Hindu" was primarily used as a geographical tag rather than a religious identity.

Sanātana Dharma

Another term often used to describe Hinduism is “Sanātana Dharma.” However, this term does not always hold its true meaning. In Sanskrit, Sanātana means “eternal,” implying something without an end. However, Sanātana itself is not directly connected to Indian civilization or Hindu religious practices. Even if Hinduism did not exist, Sanātana would still hold relevance because it represents the universal beliefs of humanity, including faith in oneself and in a supreme reality.

Therefore, anyone who believes in God, the Supreme Reality, or the concept of truth (Satya) in any form can be considered a

follower of Sanātana Dharma, regardless of their religious affiliation.

The Meaning of Dharma

The word *Dharma* comes from the Sanskrit root Dhri + Man, which means "to hold" or "to sustain" certain principles and philosophies. It does not mean "religion" in the way we commonly understand the term today.

Religion and Dharma are two distinct concepts. Religion is often used as a social or political tag, while Dharma in Indian civilization was never meant to be a label for social identity. People from different philosophical backgrounds—such as Buddhists, Jains, Ajivikas and Vaishnavas—have historically worshipped together in the same places, such as the Ajanta and Ellora caves.

From a social and political perspective, Buddhism and Jainism are considered separate religions today. However, historically, they were not completely distinct from Hinduism but were seen as different sects or philosophical approaches to practicing Hinduism. During times of caste discrimination, around 62 new sects or Dharma traditions emerged across the Indian subcontinent, including Buddhism, Jainism and Ajivika Dharma.

Meaning of "Sect"

A sect is a smaller group that has branched off from a larger religious tradition, often with distinct beliefs or practices.

During its early history, Buddhism and Jainism were considered sects that practiced Hinduism from a different perspective. It is important to note that Hinduism is not solely based on the Vedas or the Upanishads. While the Vedic texts serve as the foundational

scriptures of Indian civilization, they do not fully define Hinduism. Instead of being a single religious doctrine, Hinduism is a continuously evolving tradition shaped by numerous sages and philosophers over the ages. One of the key challenges in understanding Hinduism lies within the followers themselves. Rather than focusing on God or philosophy, many people have given authority over Dharma to individuals or institutions, leading to misunderstandings. This has caused Hinduism to be misrepresented over time. Many religious scriptures, such as the Puranas and Upanishads, use mythological narratives to represent religious and moral values. These stories were meant to raise awareness and instill the principles of Dharma in people. In the early days of Hinduism, there were no concepts of idol worship. Vedic rituals focused on worshiping nature as divine forces, such as Vayu (wind), Surya (sun), Agni (fire) and Shiva, symbolized as Linga. The concept of Brahma emerged from the idea of universal creation itself.

Like Buddhism, which is not centred around the teachings of a single book or teacher, Hinduism has been shaped by multiple sages and thinkers over time. This diversity of thought is why different religious texts sometimes present differing perspectives on the same subject. For example, the Upanishads may describe one theory about God, while the Puranas present a different interpretation. It is also important to note that the Vedas exist in two different editions. The first eight mandalas (sections) of the Rig Veda discuss caste-based divisions based on occupation, whereas later texts introduce different perspectives. This diversity reflects the ongoing evolution of Hinduism throughout history.

In Mahabharata you will see that Krishna told Arjuna

BG 7.20:

Kāmaistais tair hṛtajñānāḥ prapadyante ’nyadevatāḥ |
taṁ taṁ niṣhṭāṁ prāpadyante tasmād devatātāḥ
This verse suggests that those whose intelligence is stolen by material desires worship demigods or idols

BG 9.23:

Ye ’py anyadevatābhaktā yajante śhraddhayānvitāḥ |
te ’pi mām eva kaunteya yajantyavidhipūrvakam
This verse indicates that even those who worship other gods worship Krishna indirectly but by the wrong method

BG 12.5:

Kleśo ’dhikataras teṣāṁ avyaktāsaktacetasām |
avyaktāhi gatir duḥkhaṁ dehavadbhir avāpyate
This verse highlights the difficulty of worshiping the unmanifest form, suggesting that idol worship can be a more accessible path for many

So, the concept of Hinduism is up to its followers, that is, how he or she would practice it. It is not a religion based on a single person. Anyone is permitted to promote their philosophy and principles and theories around God.

The Philosophical Branches Of *Hinduism*:

The concept of Hinduism or Vedic philosophy, has been divided and Classified into various branches of philosophy over time. There are Two groups of philosophy that existed around the Vedic civilization Known as Āstika philosophy and Nāstika philosophy. Each Philosophy describes the meaning and the existence of the universe. In a different approach and a different way in a unique perspective.

Astikā Philosophy:

- ❖ Mimamsha
- ❖ Vedanta
- ❖ Samkhya
- ❖ Yoga
- ❖ Vaisesika
- ❖ Nyaya

Nastikā Philosophy:

- ❖ Jainism
- ❖ Buddhism
- ❖ Ajavikas
- ❖ Charvaka
- ❖ Agyana

Anyone doesn't have to represent Hinduism in their life. Their life will automatically represent the supremacy of Hinduism or Sanātana Dharma.

The Rise and Spread Of Hinduism

Hinduism has belonged to a complicated history. The origin of Hinduism still remains unclear because of various propagandas. In this chapter, we will raise various questions against those propagandas and help you to get clarity about the history of Sanātana Dharma, or Hinduism.

How educated was Europe then?

Europe, which considered itself the pinnacle of civilization. Earlier European worldviews, influenced by religious interpretations, estimated the Earth's age differently from today's scientific understanding. Like the sun rotates around the Earth, People unaware of their own civilizational roots may adopt such outdated theories without deeper reflection. As we have seen, the practice of yoga, meditation and chess and the concept of vegetarianism and minimalism were increased in the modern age of so-called civilized Europe. It seems like a person who is younger than you gives you the birth date of yourself and pretends your future.

How Educated Was India and the Indian Subcontinent?

The ancient Indian education system was one of the most advanced education systems of that time, far more advanced than European civilization. *Many scholars, like Aryabhata, the founder of the number zero, found the value of pi (3.1416) and Huen Tsang.* The famous Buddhist travelers were educated at Nalanda University. And it was the most ancient university in the world compared to Europe. Nalanda University was established around the 5th century AD but was destroyed in the 12th century. Nalanda University teaches various fields like

- ❖ Philosophies
- ❖ Mathematics
- ❖ Astronomy
- ❖ Buddhism Studies
- ❖ Literature

Along with this, there are various institutions across the Indian subcontinent famously known for their flourishing of knowledge

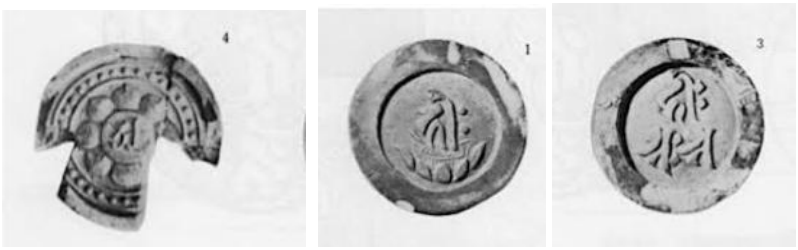
and enlightenment. For the development of that education system. Many Chinese and Japanese philosophers appreciate our civilization with great respect. The root of this education is deeply rooted in its civilization history. Many Chinese and Japanese philosophers of that time used the term Tenjiku to show respect and honour towards the Indian civilization for its deeply rooted spiritualism and for its highly advanced education system. In Japanese, *the word Tenjiku (天竺) refers to heaven or Bharat.* In Chinese, India is referred to as Tianzu as the land of Gods and in Tibetan language, India is often called Gyagar (the land of Dharma) and in Egyptian civilization, it is a sacred land called Ta Neter. In Greek civilization this land is referred to as Indos based on the Indus River or represents the land of the Indus River or Sindhu in the Sanskrit language. This fact and information present us the reaches and popularity and acceptance among different civilizations and cultures.

The Mauryan Rule also plays an important role in the development of the Indian civilization. During the Mauryan Rule, the sense of nationalism rises to its peak. Various war strategies have been developed and introduced during Mauryan rule. Along with the contribution of various philosophers, including the economist and philosopher Archaya Chanakya. After the conversion of Ashoka the Great, the knowledge of Buddhism and India was spread among the parts of Asia, like East Asia, Southeast Asia and South Asia, with Greece and Egypt. During the Kushan rule, the other branches of Buddhism have been spread, known as Mahayana Buddhism in Central Asia, like Uzbekistan and Kazakhstan. There are about 84000 Buddhist stupas that had been developed across the Indian subcontinent during the Mauryan rule.

The Contribution of Siddham Lipi

The Siddham Lipi is a historical script that was used for writing various mantras and sutras or for writing Sanskrit between 600 and

1200 AD. This script originated in India and later spread to various East Asian countries like China, Japan and Korea. At present day, the influence of Siddham Lipi is seen in many North Indian scripts like Bangla, Assamese Lipi, Devnagari and Odia Bhasa. The word "Siddham" means "accomplished" or "perfected" in Sanskrit.



Hinduism is just a set of different philosophies and principles. Hinduism never suggests doing any type of violence and disrespecting anyone. So, it's up to one's own self how he can obey the religion and based on which form. At Evidence In Hindu mythology, there is a belief that Lord Vishnu has 24 avatars, as mentioned in the Bhagavata Purana. However, this is not universally accepted and many texts, like the Garuda Purana, list only 10 avatars, known as the Dashavatara. The list of 24 avatars includes figures like Adi Purush, the Four Kumaras, Narada and others, but there is variation in how these are enumerated and recognized across different texts and traditions.

This signifies the religious debate among every scholar in ancient India. In some parts, Buddhism and Jainism are considered as a sect of Hinduism and in some parts, Buddhism and Jainism are considered as different religions. The idea of Hinduism is not relevant or reliant on a single book.

“It’s the religion of mankind, not scriptures.”

In different times, Hinduism is used in society to justify violence and differentiation. The smritis are one of them. The problem is that we considered Smriti as our religious book, which promotes the caste discrimination without any hesitation. The fact is that every book that is ever written in Sanskrit, we considered it as a religious book, but Manusmriti is a law book. Sanskrit is just a language and this language is used in different

Subjects like mathematics, philosophy, literature, science, medical science and astronomy. The subject of sex education, known as the Kama Sutra, was also written in Sanskrit, but that doesn't signify our religion.

Sometimes Due to misconception. We promote Hinduism as a scientific religion, but Hinduism is not a scientific religion; yet it is based on many scientific philosophies and principles. Hinduism is all about life and its purpose and its philosophy and I consider that our monks were advanced in various fields like science, mathematics, medical science and astronomy, but for this, it cannot be called a scientific religion. Yet Hinduism promotes science and its practice, but it doesn’t mean that it is a scientific religion and there is no concept like scientific religion. For example, if I use mathematics in physics or any branch of *science*, it doesn’t mean that physics is completed by relying on *mathematics* and logic. For this, Hinduism is not called a *scientific religion,* but it promotes the development of science, unlike other religions.

Hinduism is not a religious tag; it is a philosophy of every human and mankind about herself. The concept of Hinduism does not rely on the concept of Veda or Vedic philosophy. Many people promote the Vedic book and philosophy as its origin, but we did not get any clear evidence behind this kind of statement.

The Buddhism Stance against Hinduism:

Buddhism is among the 62 heterodox sects that was formed against the hereditary caste discrimination. While many people, due to caste discrimination, promote and suggest Buddhism as an alternative philosophy to Hindus. But the main philosophy of this dharma, or sect, is to rely on the philosophies and principles of Gautama Buddha, also known as Siddhartha Gautama. But Gautama Buddha doesn't have any kind of stance against the base concept of Hinduism. The Gautama Buddha disapproved of the so-called Vedas of that time and criticized them for their extremist ideas and philosophy of so-called Brahmins. But he doesn't disrespect the basic concept of Hinduism. Gautama Buddha belongs to the "Kshatriya" family or caste. But he was technically a Brahmin.

Because the definition of Brahmins doesn't rely on the concept of heredity or heredity-based caste discrimination. By definition, the Brahmin is called a person who had an enriched knowledge about Brahma or Brahman as the ultimate reality. But it's not necessary for every person to have to attain moksha to become a Brahmin. Several texts, including the Bhagavad Gita, have told or suggested that

The Bhagavad Gita (18.42) describes

“A Brahmin as one who possesses serenity, self restraint, austerity, purity, patience, uprightness, wisdom, knowledge and faith in God. This suggests that a Brahmin is identified by their spiritual growth and wisdom, not just by birth.”

Various Buddhist monks have criticize The Caste Based or Hereditary Based Fake Brahmins . But they don’t against the Real Brahmin who have all qualities to Became as an Brahmin. Buddha himself acknowledged this idea in Buddhist texts. He frequently stated *that a true Brahmin is not born but rather acts and realizes. In the Dhammapada, he states:*

"A person does not become a Brahmin by birth. One becomes a Brahmin by one's deeds, wisdom and attainment of enlightenment."

In Many Buddhist countries Hindu Devi and Devtas are worshiped as in a form of Practising Buddhism. Devta and Devies like Ganesh and Devi Saraswati in Vajrayana Buddhism (Practised mainly in Nepal and Tibet Region). Deities such as Indra, Brahma and Vishnu appear in Buddhist texts, often with roles adapted to Buddhist teachings. For instance, Brahma is depicted as a protector of the Buddha's teachings.

In India, Nepal and Southeast Asia, Hindu and Buddhist traditions have influenced each other, leading to shared rituals and reverence

for certain figures like Avalokiteshvara (linked to Shiva) or Tara (associated with Parvati).

The common symbols used in Both Hinduism, Buddhism, Jainism and other philosophies.

Aum: The Aum is among the most common, fundamental, and foundational symbols of Hinduism. It is often used in various ancient Indian philosophies, including Hinduism, Buddhism, and Jainism. The symbol represents the sound of the universe and is frequently chanted during meditation and other spiritual practices.

Swastikā: The Swastika is the another Indian symbol which is often used in Hinduism, Buddhism and Jainism to indicate peace and prosperity.

Dharmachakra: The Dharmachakra is an Buddhist symbol which is often used to indicate the teachings of Buddhism's philosophy and core principle. It mainly indicates the Circle of Life and the Path towards enlightenment. However, Beside Buddhism, The Dharmachakra often used in sect like Hinduism and Jainism.

The Role and Influence of Indian Civilization on Greek Civilization and Cultural Exchange

Various Greek philosophers have been impressed by the Indian Civilization due to its vast knowledge and influences all over the globe.

Indian Civilization hugely impacted the Greek Civilization in the majority of subjects such as philosophy, astronomy and religion. The Greeks is among the most important members of the Indo-European language family. Because of this, Sanskrit was an important influence on its language and most concepts and rituals, including Pagan and Hellenic ones, were heavily influenced by Hinduism, having close similarities. Even Greek terms have been borrowed from Sanskrit directly or indirectly.

Indian philosophy, culture and traditions were very much appreciated by Greek philosophers and historians. Their writings depict India's intellectual power, spiritual profundity and unique systems of society. Some of the renowned Greek scholars who cherished Indian philosophy and culture are enumerated below:

1. Apollonius of Tyana (1st Century CE)

Apollonius was a philosopher and mystic who travelled to India and met Indian sages, or Brahmans. He was impressed by their spiritual life, detachment and way of living.

Quotes:

"All wish to live in the nearness of God, but only the Hindus bring it to pass."

This is due to his appreciation of the spiritual nature of India and its adherence to enlightenment.

"In India, I found a race of mortals living upon the Earth, but not adhering to it. Possessing everything but not being possessed by anything."

This means Indian sages inhabited the world but not attached to the world.

Impact on Greek Thought:

Apollonius identified Indian Brahmans with the "Naked Philosophers" of Egypt. He observed that their lifestyle influenced Pythagorean ideas like vegetarianism and asceticism. His student Damis recorded these statements, which were later compiled by Philostratus.

2. Megasthenes (4th Century BCE)

At Chandragupta Maurya's time, Megasthenes visited India as a Greek historian and diplomat. His work Indica (now lost) was later used by historians like Arrian and Strabo.

Observations about India:

There is no slavery practiced: He pointed out that Indian society was not based on large-scale slavery like in Greece.

Occupation based divisions: Society was divided on the basis of economic roles and not fixed caste hierarchies.

Indian ascetics: He depicted Indian sages (gymnosophists) as simple living philosophers in deep contemplation.

Impact:

His accounts gave the Greek world one of its first detailed pictures of India. He stressed similarities between Greek and Indian cultures in asceticism and metaphysical philosophy.

3. Pyrrho of Elis (4th Century BCE)

Pyrrho, the originator of Scepticism, went to *India* with Alexander the Great and had encounters with Indian wise men. Their teachings had a telling influence on his philosophy.

Indian Thought Influence:

The epoché theory of suspension of judgment:

Pyrrho's theory to suspend judgment in an attempt to achieve peace was motivated by Indian sages' lack of attachment to dogmatic beliefs.

Similarities with Buddhism: Scholars find congruence between Pyrrho's philosophy and Buddhist teaching on nonattachment.

Importance:

Pyrrho brought about the concept that wisdom is derived from an understanding of the limitations of human knowledge—an understanding that can also be found in Jainism and Buddhism.

4. Pythagoras (6th Century BCE)

Pythagoras never travelled to India, but his concepts were likely indirectly shaped by Indian thought.

Possible Influences:

Reincarnation: His belief in the transmigration of souls is analogous to Hindu and Buddhist ideas of reincarnation.

Asceticism: His focus on vegetarianism and strict life is consistent with Indian ascetic teachings.

Geometric symbolism: Some researchers believe his mathematical ideas were inspired by Indian numerology.

5. Will Durant (20th Century Historian)

Even though he was not Greek himself, Durant studied Greek and Indian thought in depth.

Quote:

> "This philosophical nation par excellence has more Sanskrit words for philosophical and religious thought than are found in Greek, Latin and German combined."

His View:

Durant was of the opinion that Greek metaphysics in the early days may have been influenced by Indian thinking due to their remarkable similarities.

6. John D. Barrow (Modern Historian)

Barrow was amazed at India's ability to conceptualize abstract ideas like nothingness.

Quote:

> "The logic of the Greeks forbids them to have the notion at all and it is to Indian cultures that we must turn in order to

find thinkers comfortable with the idea that Nothing can be something."

Contribution to Abstract Thought:

Indian philosophers probed void (śūnyatā) and infinity many centuries before they were developed fully in Western philosophy.

Conclusion

Greek philosophers like Megasthenes, Apollonius, Pyrrho and even Pythagoras had immense respect for India's philosophical traditions, spiritual understanding and social norms. What they saw influenced Western philosophy in areas like asceticism, reincarnation, scepticism and abstract thinking. Such mutual interaction reflects India's rich intellectual heritage and extensive impact on world philosophy—and even Western civilization itself!

Indian influences have been observed in many pagan and Hellenistic practices. Several Hellenic deities share notable similarities with Hindu deities, highlighting the mythological and cultural impact of Indian civilization. For instance, the Greek sun god Helios (Ἥλιος) bears a strong resemblance to the Indian sun god Surya. Similarities can also be found in various worship rituals practiced in both Indian and Greek civilizations. Both Hellenism and Hinduism involve the worship of multiple deities, each associated with specific aspects of life, and include offerings of incense, flowers, fruits, and the use of hymns or mantras.

During the 1st and 2nd centuries CE, Christianity spread throughout Greece and gained significant influence. Over time, local Hellenistic rituals were shaped by Christian concepts—especially in terms of worship and philosophy. As a result, Christianity, despite

being an Abrahamic religion, retains certain ritualistic elements—such as offerings and symbolic acts of worship—that are absent in other Abrahamic faiths like Islam and Judaism.

The Role of Hinduism Shaping The Modern Age:

Hinduism still had a huge impact on Various field like Science and Philosophy. *Various Scientist and Philosophers of Modern Age recognized Hinduism and Influenced by its Philosophy and Concept and Appreciate It. From Wisdom To its deep philosophy and Various practises Like Yoga and Meditation and its spirituality have been raised an common interest in The Modern Age.*

> “Asia is One. The Himalayas divide, but they also unite. India has been the source of deep spirituality that shaped the soul of Asia." (The Ideals of the East, 1903) Okakura Kakuzō

> "Without India, the philosophical and religious traditions of *Japan* wouldn’t have reached their present form. *The wisdom of India keeps enlightening us*." Hajime Nakamura

> “The most beautiful philosophical song existing in any known tongue″ Erwin Schrödinger

> “Now I am become Death, the destroyer of worlds.” Robert Oppenheimer

> "In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the Bhagavad Gita... in

comparison with which our modern world and its literature seem puny and trivial." - Henry David Thoreau

“The Hindus have a system of theology and metaphysics, which, in point of subtlety and refinement, is not surpassed by that of any other people.” - Sir William Jones (1746–1794)

“ The Hindus have a religion which, in its philosophical aspect, is among the most rational and profound in the world.” - Max Müller (1823–1900) India: What Can It Teach Us?

“The Bhagavad Gita is the most beautiful, perhaps the only true philosophical song existing in any known tongue.”- Ralph Waldo Emerson (1803–1882)

“The Hindus have a system of religion founded on reason and philosophy, which is superior to the blind faith of many Christian sects.”- Thomas Paine (1737–1809)

“In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life—it will be the solace of my death.”- Arthur Schopenhauer (German philosopher)

> “India was the motherland of our race and Sanskrit the mother of Europe’s languages”- Will Durant The Case for India

> “India is the cradle of the human race, the birthplace of human speech…” - Mark Twain

> "Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only." - Max Müller

The Vedic Evolution and the Vedic Period

The Rigveda, the earliest and most significant Vedic literature, has a history that spans nearly 8,000 years. Initially, the Vedas were not discovered in written form but were preserved through oral tradition. Brahmins practiced the recitation and memorization of slokas and mantras, passing them down carefully from one generation to the next. The origin of the Veda and the Vedic period, often called the Vedic Age, remains a topic of debate among historians and scholars. However, the most widely accepted timeframe for the Vedic Age is between 1500 and 600 BCE, while the composition of the Vedic texts is believed to have begun around 6000 BCE.

The Rigveda consists of 10 mandalas, or chapters. For easier understanding, the Rigveda is often divided into two parts.

Early Vedic Period (1500–1000 BCE):

In the early Vedic texts, Mandalas, or Chapters from the 2nd to the 7th, are written in the Rig Vedic books. All the chapters of the early Vedic period have included the names of various Indian sages or monks for example, Viswamitra and Vasistha. In early Vedic texts, a pastoral society was imagined with no strict caste system. The caste in the early Vedic text is referred to as an occupation but not as used in the sense of hereditary.

Later Vedic Period (1000–600 BCE):

In the later Vedic text, Chapters or Mandalas 1, 9 and 10 are written after 1000 BCE. In the 10^{th} Mandala, there is a chapter called the Purushukta Hymn, which saw the emergence of the varna system dividing society into different caste-like groups: Brahmins, Kshatriyas, Vaishyas, Shudras and Dalits based on hereditary.

The Influence of Hinduism and Its Evidences.

There are many fascinating archaeological findings around the world that suggest the influence of Vedic culture beyond South Asia. For instance, the world's largest Hindu temple is not located in India but in Cambodia—it is known as Angkor Wat. Even in mythology, deities in Greek religion (Hellenism) and Japanese religion (Shintoism) share strong similarities with Hindu deities.

Various claims have been made to highlight Hinduism's global influence. However, many of these claims are misleading or based on misinformation, lacking verified evidence. For example, there are assertions—popularized by figures like Sadhguru—about ancient

Shiva Lingas being found in South Africa and Turkey, but these lack credible archaeological backing.

That said, some influences—especially in mythology and symbolism—are indeed supported by evidence and recognized by scholars.

Indian Ivory Statuette, Pompeii, Italy:

Pompeii Lakshmi is an ivory statuette discovered in the ruins of Pompeii, a Roman city that was buried under the eruption of Mount Vesuvius in 79 CE. Italian scholar Amedeo Maiuri discovered it in 1938.[1] The statuette was dated back to the firstcentury CE.

Hindu Idols, Staraya Maina, Russia:

An ancient Vishnu and a Varaha avatar and an ancient Kali statue was found in the village of Staraya Maina in Russia's Volga region. The idol dates back to the 7th century AD. making it around 1,200 to 1,400 years old.

Berenike Buddha Statue, Egypt:

A marble statue of the Buddha was discovered in Berenike, Egypt in 2022. This discovery is considered the best evidence of Buddhism in Egypt. The Buddha statue discovered in Berenike, Egypt, dates back approximately 1,900 years.

Here, The important thing is that the trade doesn’t only Indicates the Trading of Ornaments or Statue or Cultural Elements it also indicates various Factors like Cultural Exchanges. Trade facilitated cultural exchanges, including the spread of religious symbols and practice.

The Propagandas Of the West:

The history of Hinduism, or Sanātana Dharma, remains a debated subject in modern scholarship. Many historians propose that Hinduism began around 3000 BCE, linked to the Vedic literature associated with the Indus Valley Civilization. However, to fully understand Hinduism's origins, it is essential to examine the emergence of the Vedas. Scholars generally agree that the Vedas were transcribed in physical form around 1500 BCE, but their conceptual origins trace back much earlier, possibly to around 6000 BCE. Astronomical references in the Vedas align with timelines from the early Indus Valley Civilization (7000–1500 BCE), and ancient texts like the Puranas describe Yuga cycles that suggest even older Vedic knowledge.

Complications arise with theories such as the Proto-Indo-European (PIE) language hypothesis, which dates PIE to roughly 4500–2500 BCE in Eurasia. This theory conflicts with evidence like the Saraswati River mentioned in the Vedas, believed to have dried up around 1900 BCE, yet satellite imagery shows it was a significant river around 6000 BCE, supporting an ancient Vedic presence. Since PIE has no written records, attempts to discredit Sanskrit and its influence based on PIE are unfounded.

Ancient Indo-European mythologies—such as Greek, Norse, Celtic, Roman, Vedic, and others—share common roots. Among these, Vedic mythology is considered the oldest. European polytheistic religions and Vedic Hinduism exhibit striking similarities, reflecting their shared Indo-European heritage. Both traditions feature multiple gods representing natural and human elements. For example, the Norse god Thor and the Vedic god Indra both wield thunder-associated weapons and battle monstrous foes (Thor vs. Jörmungandr; Indra vs. Vritra). These parallels highlight cultural exchanges and mythological connections among Indo-European peoples.

The Indus Valley Civilization

The Indus Valley Civilization stands as the earliest known civilization in the Indian subcontinent and ranks among the oldest in the world. Its territory stretched from the north-western regions of the Indian subcontinent to the eastern areas of present-day Iran. Compared to contemporary civilizations such as Mesopotamia and Egypt, the Indus Valley Civilization was remarkably advanced. The discovery of this civilization took many Western scholars and archaeologists by surprise. Despite extensive research, the civilization's history remains largely undeciphered due to the inability to interpret its language and script. While it is widely accepted that this civilization emerged from the early inhabitants of the Indian subcontinent, the exact origins continue to be a subject of debate and uncertainty.

Research conducted by institutions like the Indian Institutes of Technology (IIT) and the Archaeological Survey of India (ASI), using advanced archaeological dating methods, suggests that the civilization dates back approximately 8,000 years. The earliest evidence of farming communities linked to this civilization has been traced to around 7000 BCE. Various agricultural implements and pottery artifacts discovered from this period indicate a Pre-Harappan phase spanning roughly 7000 BCE to 5000 BCE. Many archaeologists believe that the process of urbanization within the Indus Valley Civilization began after 5500 BCE.

Artifacts uncovered from the Indus Valley also suggest early practices related to Hinduism within the Harappan society. For instance, the Great Bath at Mohenjo-Daro is thought to reflect purification rituals similar to those found in Hindu traditions. Additionally, sacred symbols such as the swastika have been identified on seals from the civilization. However, no conclusive evidence of temple structures was found in the Indus Valley sites.

Dharmic Evidences and Influences in Europe:

The swastika, which came from the word su + astī, is considered one of the greatest symbols in Hinduism, Buddhism and Jainism. In both of these religions, the swastika is used as a symbol that represents the sun and the circle of life, death and the concept of rebirth. But the most shocking fact is that not only in Hinduism, Buddhism and Jainism. The Slavic mythology or European polytheistic religions use the same symbol known as the swastika or Kolovrot for their worshipping rituals and promoting their mythology and the meaning and intent of the swastika symbol used in Slavic culture is considered the same.

The Kolovrat is an ancient Slavic symbol representing the sun and the cycles of life, death and rebirth. Its name comes from the Slavic words kolo (wheel) and vrat (rotate), emphasizing perpetual motion and cosmic balance. The symbol typically appears as a spinning sun with eight arms, reflecting the movement of the sun across the sky. For the Slavs, it signified vitality, prosperity and the cyclical nature of time, reinforcing the belief that life follows a repeating pattern of birth, growth, death and renewal.

In Slavic mythology, the Kolovrat is closely linked to Dazhbog, the sun god, who was revered as a bringer of light, warmth and prosperity. It is also associated with Perun, the thunder god and Svarog, the god of the sky and fire, all of whom represented the fundamental forces of the universe. The symbol was commonly used in rituals honouring these deities, reinforcing the connection between celestial cycles and earthly life.

Archaeological evidence of the Kolovrat was found across Central and Eastern Europe, appearing on pottery, jewellery, weapons and burial sites. Its presence in graves suggests it played a protective role, guiding souls in the afterlife. The symbol was also

engraved on everyday objects like tools and cooking utensils, showing its deep integration into Slavic culture.

Beyond its spiritual meaning, the Kolovrat was used as a talisman for protection and strength. Slavic warriors often inscribed it on their shields and weapons, believing it would bring them courage in battle. In agriculture, the Kolovrat was tied to the sun's influence on the seasons and rituals were performed to ensure good harvests and favourable weather.

Even today, the Kolovrat remains a powerful symbol of Slavic heritage, embodying light, life and the eternal cycles of existence. It continues to serve as a reminder of the interconnectedness of all things and the natural rhythms that govern the universe.

Validating Aryan Migration Theory and Aryan Immigration Theory

The Aryan Migration and Invasion Theory (AIT) is a colonial-era hypothesis proposed primarily by British scholars, suggesting that Aryans migrated into the Indian subcontinent from the steppes or Anatolian region in Europe. This theory has been criticized as baseless and seen as part of a colonial strategy to promote division and uncertainty in India by emphasizing linguistic differences.

Modern research across multiple disciplines—geography, archaeology, literature, and genetics—has failed to find credible evidence supporting the Aryan Invasion or Migration Theory. Recent DNA studies, including analysis of ancient skeletons from the Indus Valley site of Rakhigarhi, show no genetic traces of large-scale migrations from Central Asia during the Harappan period, effectively challenging the theory. Archaeological findings also do not support any invasion or migration event.

The linguistic basis for AIT, rooted in 19th-century comparisons of Sanskrit with European Indo-European languages,

has been questioned. Sanskrit is among the oldest known languages and has significantly influenced many Eurasian languages. However, its classification as a branch of the hypothetical Proto-Indo-European (PIE) language is based mainly on linguistic similarities, not on direct historical evidence. PIE itself lacks any written records, making the theory speculative.

Furthermore, Old Persian (Avestan) and Sanskrit share deep linguistic and cultural ties, with Old Persian considered a sister language to Sanskrit rather than a derivative of any European language. This relationship points to a common ancient heritage rather than a migration from Europe.

Ancient Indian texts, including Vedic and Sangam literature, do not mention any Aryan invasion or migration. Instead, recent discoveries in India, Russia, and Japan suggest that Aryan culture and civilization were far more advanced and indigenous than previously thought, undermining the notion of nomadic invaders from Central Asia or the steppes.

In conclusion, the Aryan Invasion and Migration theories lack scientific and archaeological support and are increasingly challenged by contemporary research. They are widely regarded as colonial constructs rather than accurate historical accounts.

II. Nastikā Philosophy and Its Emergence in the Indian Subcontinent

Buddhism and Siddhartha Gautama

Buddhism originated in the northeastern part of the Indian subcontinent between the 6th century BCE. Its founder was Siddhartha Gautama, known as the Buddha or the Enlightened One. This was an era of widespread social transformations and intellectual

ferment within ancient India under the influence of the Śramaṇa traditions, within which there also emerged other ascetic schools such as Jainism. Siddhartha Gautama was born in Lumbini, presentday Nepal, in approximately 563 BCE to royal parents of the Shakya clan. His life was very luxurious in his early days, but a series of profound experiences known as the "four sights" (an old man, a sick man, a corpse and an ascetic) deeply affected him. These experiences led him to abandon his royal life and pursue a spiritual path. He spent years as an itinerant ascetic, practicing extreme asceticism, but then in due course accepted the Middle Way, a moderate path. At the Bodhi tree in Bodh Gaya, he attained enlightenment after 49 days of meditation. Later on, Gautama delivered his first sermon in Sarnath, the Four Noble Truths and also the Eightfold Path, thereby establishing Buddhism. His teachings spread throughout northern India and later in Asia, aided by powerful patrons such as Emperor Ashoka. Buddhism emphasizes the Four Noble Truths, the Middle Path and the final attainment of Nirvana through the termination of the cycle of rebirth through enlightenment.

Mahavira Jain and Jainism

Jainism is a extremely old religion, going back at least 2,500 years in ancient India and being one of the oldest religions worldwide. Its beginnings are uncertain, with Jains holding that their religion is eternal and has been revealed through a series of 24 Tirthankaras, or spiritual teachers. The first Tirthankara, Rishabhanatha, established Jainism in the present cycle of time and Mahavira, the 24th Tirthankara, is sometimes mistakenly referred to as the founder. Mahavira, who existed from circa 599 to 527 BCE, was a contemporary of the Buddha and was tasked with formulating Jainism as we know it today. He was a firm believer in the principles of nonviolence (ahimsa), truth, nonstealing, purity and

nonattachment that are the focus of Jainism. Jainism spread throughout India, especially at times of social change and intellectual ferment and has had profound cultural and religious influences in spite of its minority status as a religion.

Ajivika and Makkhali Gosala

Ajivika was an ancient sectarian ascetic movement in India that appeared during the time of Buddhism and Jainism and continued until the 14th century. It is usually linked to Makkhali Gosala, a contemporary of Mahavira, the 24th Jain Tirthankara, although some accounts say that he was a mighty leader but not necessarily the founder. The Ajivikas were believers in absolute determinism and in a cosmic principle named niyati (destiny), which preordains the path of life and rebirths regardless of human action or karma. This philosophy is opposed to the karma based systems in Jainism and Buddhism. The sect became popular in the Mauryan era, especially during the reign of Emperor Bindusara, but gradually fell into decline with the fall of the Mauryan Empire.

Cognitive Science and Education

The Hindu philosophy idea of “anviksiki” that focuses on critical and reflective thinking really fits with contemporary cognitive science ideas such as decision-making and information processing. The philosophical idea is really usable in guiding education on how to apply self-reflection and active learning, in some ways consistent with Piaget’s constructivism. It asks the students to reflect deeply on what they are studying and that is a really interesting method.

International Reach and Contributions to Science

Vedic Sanātana Hinduism has contributed extensively to the world's scientific information, literature and government in the past. Indian mathematical, astronomical and medical advancements in ancient times—like the zero and decimal system—have been the foundation of modern science and technology. The philosophical principles of dharma, karma and nonviolence have shaped ethical systems worldwide, affecting both scientific and cultural paradigms. For instance, these principles have been used in environmental and sustainability movements. Integration with Modern Science.

Scholars like Swami Vivekananda have theorized Hinduism as a "scientific religion," advocating that Vedic science from ancient times can encompass and enhance empirical sciences.

This entails a differentiation between spiritual realization and empirical knowledge and advocating a unified vision of spirituality and science. Hindu cosmological concepts, e.g., drawn from Rig Vedic cosmological speculations, provide insights that can resolve science-religion dichotomies and inspire an integral worldview that reconciles scientific inquiry and spiritual insight. It's a matter of apprehending how spirituality and science might complement one another. Hindu philosophy has also contributed immensely to contemporary scientific thinking by providing ideas that enhance cognitive science, contribute to the world's scientific advancements and synthesize spirituality and empirical sciences. The tradition of philosophy remains relevant and continues to inspire insights that substantiate a synoptic vision of human knowledge and the world. It's quite amazing how such old ideas could still affect us today.

Swami Vivekananda and Rabindranath Tagore

Swami Vivekananda and Rabindranath Tagore were two near-giant personalities in Indian history who were both strongly entrenched in

Hindu philosophy. Vivekananda was all Vedanta, emphasizing the divinity of the soul and the unity of existence. Vivekananda learned the Upanishads and Advaita Vedanta and synthesized them with modern thought to create a universalistic Hindu philosophy. He was a universalist in religion, declaring all religions to be preaching one truth. His concepts of self-realization and service to humanity as worship of God were the core of his philosophy. He also popularized Karma Yoga, which is in consonance with Hindu ideals of detachment and duty.

Poet Rabindranath Tagore was also influenced by Hindu philosophy. His philosophy too reflected Hinduism's universalism and humanism, believing in unity and the pursuit of truth and beauty. Tagore's idea of the "Universal Man" is reminiscent of Hindu ideas of harmony and synthesis. Tagore's writings and poetry sang of nature, love and spirituality, attesting to Hinduism's bountiful philosophy.

Vivekananda and Tagore were led by *Hinduism's* emphasis on the realization of one's spirituality, universality and search for the truth. Their comprehension of the philosophy of divinity within each being and the interdependence of all existence was informed by Hindu thinking. Vivekananda's *Vedanta and Karma Yoga philosophies are a classic case and* Tagore's work as well had a tendency to emphasize the issues of spirituality and oneness and illustrate the extent of Hinduism's impact on their philosophical discussions. Both of them used to believe that *God is present in everything—be it people, nature, or even in everyday life.* Oneness and unity were the very foundations of their writings and philosophies.

The Concept Of God and His Meaning

The concept of God is very much different in Hinduism than in the other religions. Hinduism is both practiced as a polytheistic or monotheistic way. And this shares a coexistence or relation with God in any form with his creation. However, the concepts of Hinduism do not rely on the paganistic beliefs and rituals. The Sreemad-Bhagavadgeeta suggests the worship of God without attributes or in a monotheistic way. However, the paganistic and monotheistic belief of Hinduism is different all over the world. In Hinduism, pagan idols, called Devi and Devtas, are often linked with the shapeless God, but this is just a way of worshipping desires and not praying to the God. In monotheistic practices, God is referred to as self-perspective, and this concept of monotheism gives a freedom of questioning against the existence of God and gives a scope of realizing the existence of life. In common terms, the paganistic rituals are misconceptions in practicing Hinduism. Paganism is a mythology, or specifically, an ancient Indian mythology, but it doesn't make any sense in terms of practicing Hinduism. And it creates very much confusion while practicing Hinduism. The paganistic practices in Hinduism create no sense; they are just illusions and desires of life.

The Concept of Brahman

Brahman, as per Hinduism, is the supreme, formless and timeless reality that transcends time, space and causation. It is the cause of everything yet also that which is beyond human understanding and definition. Brahman is generally shown as Nirguna (quality-less) in its unmanifested form, being infinite consciousness, while Saguna (with qualities) is the term when deities like Vishnu, Shiva, or Devi are approached. The Upanishads emphasize the fact that the individual self (Atman) is not different from Brahman, as in "Aham Brahmasmi" (I am Brahman) and "Tat Tvam Asi" (You are That)". Philosophical schools describe Brahman differently—Advaita Vedanta alone the real, the physical world illusory (Maya), Dvaita

and Vishishtadvaita a dualism between Brahman and distinct souls. In spite of variations, everything is originated from Brahman beyond thought and word, the absolute oneness of all.

indram mitraṃ varuṇam agnim āhur atho divyaḥ sa suparṇo garutmān | ekaṃ sad viprā bahudhā vadanty agniṃ yamam mātariśvānam āhuḥ ||

“They have styled (him, the Sun), Indra, Mitra, Varuṇa, Agni and he is the celestial, well-winged Garutmat for learned priests call one by many names as they speak of Agni, Yama, Mātariśvan.”

Yajurveda 32.3 states:
"Na tasya pratīmā asti yasya nāma mahadyashaḥ."
"There is no image of Him whose glory is great."

Yajurveda 40.9:

"Andhaṃ tamaḥ praviśanti ye' sambhūtim upāsate | tato bhūya iva te tamo ya u sambhūtyāṃ ratāḥ ||"

"Into blind darkness enter those who worship the unmanifest; into still greater darkness, as it were, enter those who delight in the manifest."

The Philosophy of Karma

The Law of Karma is among the oldest and most widely accepted principles of Hinduism, Buddhism and Jainism. The word "Karma" originated from the Sanskrit word "Kri", means "action" or "deed". Karma refers to the law of cause and effect, that every deed will have

repercussions—either within the present existence or in the afterlife. The philosophy of Karma believes that our present situation is a result of our past actions and our future will be decided by our current actions. Unlike concepts of destiny or fate in the Western world, Karma blames human beings for their actions and believes in free will over predestination.

The concept of Karma is initially encountered in the Vedas and Upanishads, where it is linked with Dharma (righteousness), Moksha (liberation) and Samsara (birth and death cycle).

Rig Veda (1700–1100 BCE): Is mentioned as the law of action and reaction, suggesting good work leads to blessings and wicked actions lead to misery.

Brihadaranyaka Upanishad (700 BCE): "A person becomes good by good action and evil by evil action." This verse of Upanishad is the foundation of Karma theory.

Bhagavad Gita (500 BCE): Lord Krishna explains the three types of Karma and how Karma impacts one's liberation.

The role of Karma In the Cycle of Life

The concept of karma in Hinduism teaches us how to coexist with this Sangsara, also referred to as the Cycle of Life, Birth, Death and Rebirth. Good karma brings us the blessings of deserving a higher life and on the other hand, bad karma leads us towards the sufferings of the world. The ultimate goal of our lives is to attain Moksha, or self-liberation from the surrounded world and illusions by Karma. However, the concept of karma is also seen in various ancient Indian philosophies for example, Buddhism and Jainism.

In Buddhism, the concept of karma is identified as the mental intent of doing any work. Good intentions toward every karma bring us the blessings of positivity rather than the outcome.

In Jainism, philosophy also describes the concept of karma as a physical substance that is attached to our soul and must be purified through penance and austerities.

The biggest misconception about karma is that it is destiny or fate. In reality, karma is a combination of past actions and present choices. The philosophy of karma teaches personal responsibility, ethical living and spiritual growth—a universal truth that applies not just in Hinduism but in all aspects of human life.

"Karma is not punishment, nor is it reward. It is simply the consequence of choices made." – Swami Vivekananda

The Sacred Hindu Scriptures – Their Meaning, Concepts and Characteristics

Hinduism is among the most diversified religions in the world. It has the branches or a vast collection of various spiritual knowledge to guide our lives and holds the meaning of the existence of our lives. Unlike any other religion, Hinduism does not rely on a single spiritual book; however, it is comprised and arranged with the concepts of various sacred texts, each serving a unique purpose in our lives. Among these, the Bhagavad Gita, Upanishads, Ramayana and Vedas hold significant importance, shaping the spiritual and philosophical foundations of Hinduism.

Bhagavad Gita

The Bhagavad Gita, or "Song of God," is a 700-verse book in the Mahabharata, in the Bhishma Parva (Book of Bhishma). It is a philosophical discussion between Lord Krishna and Arjuna on the Kurukshetra battlefield, in which Krishna lays down divine wisdom on Dharma (duty), Bhakti (devotion) and Jnana (knowledge). The Gita is a guide to daily living a moral life and emphasizes that one should discharge one's duty unattached to the fruit of action. It recommends the three paths to liberation—Karma Yoga (path of action), Bhakti Yoga (path of devotion) and Jnana Yoga (path of knowledge)—in order to provide people with means to attain spiritual fulfilment according to their temperament and stage of life. The Bhagavad Gita is unique in that it synthesizes Vedantic philosophy and practical ethics so that it was found acceptable in different periods and cultures.

Ramayana

The Ramayan is another ancient epic of Indian civilization or ancient India. The Ramayana has been derived from the Sanskrit word Rama + Ayaṇa, which specifically means "travel, journey." Or The Journey of Lord Rama, which was composed by the sage Valmiki. The Ramayana consists of the idealness of Lord Rama and represents an eternal struggle between morality and immorality. The Ramayana teaches us the concepts and characteristics of devotion, truth, duty and loyalty. Beside Hinduism, The Ramayana is considered a sacred text in Buddhism and Jainism Dharma also.

Veda

There is a common misconception in the Hindu religion that we consider the Veda as our main religious book. But the Veda should not be considered our main religious book; it is the foundation and one of the most ancient foundational books of Hinduism. However, the concept of Hinduism does not rely on a single book. The Vedic

book was not originated to create a religion called Hinduism or to establish a new belief or faith in society. The main purpose of the Veda is to justify the existence of God, arrange our beliefs and spirituality in a specific order and showcase the path and true meaning of our existence.

People did not start believing in God because of the Vedic book or Vedic literature. The concept of Sanātana Dharma did not come into existence with the invention of the Vedic books. The Vedic books originated to justify the true meaning and existence of our life and God, signifying how we are connected to Brahman beyond the illusions of our life and providing us with the principles and fundamental philosophy of Hinduism.

In Sanskrit, the word Veda means knowledge or "Vidya"—the knowledge given by God as a collection of Vedas. The whole concept of the Veda did not originate from a single person; rather, it was influenced by various sages, their discoveries and their philosophies of life.

Upanishads

There is a common misconception in Hinduism that many people consider the Upanishads as a divided philosophical book. But in reality, the Upanishads is a philosophical part of the Veda, which is mainly used as guidance in understanding various concepts of Vedic literature or Hindu philosophy for example, salvation or moksha (realization). The word Upanishad has originated from the Sanskrit word upa by and ni-ṣad, meaning sit down in literal meaning, sitting near a teacher. There are about 108 Upanishads that have been written in Hinduism. Some of the aforementioned Upanishads are given below.

1. Isha Upanishad
2. Kena Upanishad
3. Katha Upanishad
4. Prashna Upanishad
5. Mandaka Upanishad
6. Mandukya Upanishad
7. Taittriya Upanishad
8. Aitareya Upanishad
9. Chandokya Upanishad
10. Brinadaranyaka Upanishad

Puranas

The Puranas are ancient Indian texts that form an essential part of Hindu literature and mythology. However, Purana is considered a traditional Hindu scripture, but it is very sad to say that this is not a religious or philosophical scripture or doesn't have any kind of relation to Hinduism. This is a mythological text from ancient India. The Purana is composed of The Knowledge or Moral Knowledge through Mythology. The Puranas are classified into 18 major Maha Puranas or parts.

The 18 Major Mahapuranas among them are:

1. Brahma Puranas
2. Padma Puranas
3. Vishnu Puranas
4. Shiva Puranas
5. Bhagavata Puranas
6. Narada Puranas
7. Markandeya Puranas
8. Agni Puranas

9. Bhavisya Puranas
10. Brahmavaivarta Puranas
11. Linga Puranas
12. Varaha Puranas
13. Skanda Puranas
14. Vamana Puranas
15. Kurma Puranas
16. Matsya Puranas
17. Garuda Puranas
18. Brahmanda Puranas

Aranyakas

The Aranyakas are the ancient Hindu texts forming part of the Vedas, composed between 700 BCE and 500 BCE. The term "Aranyaka" derives from the Sanskrit word Aranya, meaning "forest," as these works were intended to be read by forest-dwelling sages (Vanaprasthas) who had renounced worldly life for spiritual contemplations. They form a bridge between the ritualistic Brahmanas and the philosophical Upanishads, with an emphasis on internal spirituality instead of external rituals. Aranyakas cover such subjects as meditation, moral laws and symbolism of the Vedic sacrifice and urge introspection and spiritual freedom.

The Aranyakas are important in the sense that they bridge the ritual-oriented karma-kanda of the Brahmanas and the knowledge-oriented jnana-kanda of the Upanishads. They show a transition from ritual to philosophical thought, with information on the nature of reality (Brahman), self (Atman) and liberation (moksha). They were written by traditional forest ascetics and usually consisted of esoteric instructions for mature spiritual practitioners. They are significant as source books from which later Hindu philosophy and practice drew.

Brahmanas

The Brahmanas are ancient Hindu texts forming a critical part of the Vedic literature, composed between 900 and 700 BCE. They are prose commentaries attached to the Samhitas (collections of hymns and mantras) of the Rig, Sama, Yajur and Atharva Vedas, primarily explaining the significance and ritualistic applications of the Vedic hymns. The term "Brahmana" is derived from Brahman, meaning sacred knowledge or doctrine and refers to texts that provide detailed guidance on performing sacrifices (Yajna), including their symbolic and philosophical meanings. These works were intended for priests to understand the science of rituals and sacrificial rites.

The Brahmanas are significant as they represent the oldest sources for understanding Indian ritual practices and their historical development. They explain not only the mechanics of rituals but also their deeper cosmological meanings, often using myths and legends. Additionally, they contain philosophical material that bridges the ritualistic Brahmanas with the contemplative Aranyakas and Upanishads. Each Veda has its own Brahmanas, such as the Aitareya Brahmana for the Rigveda and the Shatapatha Brahmana for the Yajurveda, although many have been lost over time. These texts mark a transition in Vedic thought, emphasizing both practical ritual knowledge and speculative inquiry into creation and existence.

The Co-Existence the History story of the Rise and Fall of Different Nastika Branches of Hinduism

As Hinduism is known as a Diverse religion, Its concepts, philosophy and Principles are classified into different Branches of spirituality. The Classification of The Branches indicated the diversity of its Principles, Philosophy and spirituality. The Synonym of The branches is known as Dharma.

In Ancient India, traces of the social conditions of that time and Hindu-Buddhist-Jain harmony have been indicated significantly. However, it is true that the violence has also been raised against the concept and philosophy of each other at various times in history. Like Pushyamitra Shungha and Sasanko, but the root cause of all violence is fulfilling self-interest and political reasons.

However, various pieces of evidence have also been found, signifying peace and harmony towards each other. Places like Ellora and Ajanta signify the peace and harmony toward each other.

The Spread of Buddhism

The Mauryan and Kushan Empires were responsible for the propagation of Buddhism outside India, which played a substantial role in its global power. During the Mauryan era (321 BCE–185 BCE), Emperor Ashoka (268–232 BCE) was a great promoter of Buddhism after his conversion subsequent to the Kalinga War. Ashoka facilitated the propagation of Buddhism through a number of royal decrees, the construction of stupas and monasteries and the inscribing of edicts on rocks and pillars in different languages, including Prakrit, Greek and Aramaic, to cater to different demographic groups. His most significant contribution was the dispatch of Buddhist missionaries to various regions of the world, including Sri Lanka, Southeast Asia, Central Asia and even the Hellenistic world, thereby making possible the propagation of the religion outside the Indian subcontinent. The Kushan Empire (30 CE–375 CE) also promoted the propagation of Buddhism, especially through cultural exchange and trade along the Silk Road.

The Kushan emperor Kanishka (127–150 CE) was one of the most important patrons of Mahayana Buddhism, which he

institutionalized and promoted. During his rule, the Fourth Buddhist Council in Kashmir occurred, where Buddhist scriptures were codified and Mahayana Buddhist practices developed. It was the Kushans who were responsible for the transmission of Buddhist art, iconography and philosophy into Central Asia and China, where it took hold. The founding of Buddhist monasteries along the trade routes, especially in areas such as Bactria and Gandhara, was responsible for the spread and adoption of the religion by various cultures. Both the Kushans and Mauryans played their parts in the spread of Buddhism from a regional religion to a world religion on a grand scale through their political empires, trade routes and cultural exchanges.

The Rise and Decline of Ajavikā

The Ajivika sect, a significant but now-extinct ancient Indian religious movement, rose to prominence around the 5th century BCE alongside Buddhism and Jainism. Founded by Makkhali Gosala, a contemporary of Mahavira and Gautama Buddha, Ajivika philosophy was based on strict determinism (Niyati), which held that all events were preordained and that human effort had no influence on one's fate. The sect gained substantial support during the Mauryan period, especially under Bindusara, who was known to be a patron of the Ajivikas. The Ajivikas thrived in parts of present-day Bihar, Karnataka andhra Pradesh and Tamil Nadu, establishing monastic communities and influencing early Indian thought.

However, their decline began with the rise of Ashoka, who turned towards Buddhism and actively promoted it across his empire. Ajivikas lost state patronage and gradually diminished as Buddhism and Jainism gained more followers. Over the centuries, the sect struggled to sustain itself and by the 13^{th}-14^{th} century CE, it had virtually disappeared, leaving behind only scattered references in Buddhist and Jain texts. Today, their contributions survive mainly

through inscriptions, historical accounts and indirect references in religious literature.

The Rise and Fall of Charvaka Philosophy

Charvaka philosophy or Lokayata, was a materialistic and atheistic school of thought in India around 600 BCE. It denied the Vedic practices, supernaturalism and metaphysical entities such as the soul, karma and afterlife, insisting on direct sense perception as the only means of knowledge. It was founded or organized by Brihaspati and others and its hedonistic teachings propagated the attainment of pleasure and the avoidance of pain as the supreme aims of life. Although it was hugely popular in the past, Charvaka had a difficult time facing criticism from orthodox schools such as Vedanta and Buddhism, which were not admirers of its approach towards rejecting religious authority and morality. Later, the entire philosophy discontinued because it lost its foundational texts, such as the Brihaspati Sutra and other religious schools of thought gained dominance. By the 12th century CE, Charvaka had largely disappeared but had a lasting impact on Indian intellectual life by encouraging rationality and scepticism.

The Rise and Fall of Ajñana Philosophy

Ajñana philosophy also known as Agyana, was this ancient school of thought in India that came up with the entire Śramaṇa movement. That movement was all about a bunch of ascetic and philosophical stuff entirely outside the norm of Vedic stuff. It's labelled as a nāstika or "heterodox," school and it's recognized for being highly skeptical and rejecting metaphysical concepts. Those who supported Ajñana, such as Sanjaya Belatthiputta, stated that there's no means of really knowing anything about those profound, metaphysical things or determining whether philosophical statements are true or false. They presumed that even if one could know something, it wouldn't do

them any good or get them anywhere in terms of reaching final salvation or liberation.

So the Ajñana people were more about dismantling concepts rather than committing themselves to their own views. These people played it safe with the major issues, being middle- of- the- road and not taking sides as such. Their scepticism even extended into things like what the self is, if there is life after death and if practicing rituals or just leading a good life actually achieves those spiritual objectives. It wasn't intellectual doubt; it had practical applications as they were questioning whether pursuing philosophy would actually lead you to spiritual philosophy.

So Ajñana still exists today primarily because we can see it in the writings of Buddhists and Jainists because its own works didn't exactly leave their mark. These external sources most often characterize Ajñana as being the school that opposed the strict principles of other such schools as Buddhism and Jainism. Though it was quite sceptical, Ajñana did have an impact on Indian philosophy in that it made people question what everyone else just accepted at face value and think for themselves. Because its own writings don't exist anymore and it fell in the shadow of other thoughts, Ajñana kind of disappeared and is now basically just a little blip on the overall narrative of Indian philosophy.

The concept of Vegetarianism and Fundamental Principles of Life

There is a huge misconception. In Hindu society, in Hinduism, the consumption of beef is totally banned or prohibited. Hinduism is a vast concept and its philosophy doesn't rely on the consumption of beef or not. Unlike other religions, Hinduism gives the freedom to

consume everything. However, Hinduism promotes the concept of vegetarianism as part of its principles and philosophy.

While some of the older scriptures, like the Brahmanas (c. 900 B.C.), refer to the consumption of beef, others, like the Mahabharata (300 B.C. to A.D. 300), advocate non-violence and lament the slaughter of animals, including cattle. The Mahabharata contains strong denunciation of flesh-eating, likening it to eating one's own son and advocating compassion as the greatest religious merit.

The Rig Veda (10.80) also has hymns that discourage the consumption of cows, horses and men, highlighting their purpose in sustaining life. There is variation in interpretation and there are certain scriptures, such as the Shatapatha Brahmana, which hold contrary opinions, with sage Yajnavalkya mentioning that he eats beef if the beef is tender.

I think it would be a hypocrisy if you consume the meat of animals and suggest the consumption of beef as a sin. Hinduism doesn't divide animals according to their functions and respects every animal in an equal manner.

The Fundamental Beliefs of Hinduism

There is a common misconception that we believed that Purushartha was a fundamental of our religion. But this is illogical and impractical in terms of Hinduism. However, this term is used only to refer to the steps about how any person linked with the illusions of the world can fulfill his duty and, in later times, can achieve the supreme reality and practice Hinduism. Because in a general sense, Hinduism doesn’t teach the misconceptions like kama or pleasure, which attached us to this unrealistic world. This is the fundamentals of life, not Hinduism.

The True Fundamentals of Sanātana Dharma

Dharma: Righteousness

Karma: Work

Artha: Meaning

Dhyana: Meditation

Moksha: Realization

Ahimsa: Peace or Non-Violence

The **Concept of Swarga and Naraka**

Like other Dharmas, Hinduism also has a concept of Heaven and Hell. But in Hinduism, *heaven or hell is not a eternal place or mythical destination like in other religions.* In Hinduism, *Heaven and Hell are beyond mythology, indicating the karma related to The Inner Internal Happiness or Sorrow.* But the *misinterpretation of Heaven and Hell by comparing the concept with other religions makes it rationally illogical and a misconception of Hinduism.* In Purana, *all of the things that are written are just a myth or mythology and do not have any kind of relation to reality.*

The Timeline and The key Events in The flourishment and History of Hinduism

Ancient Era (Before 1500 BCE) – The Vedic Foundations

???? BCE – Origins of Sanātana Dharma in prehistoric times; early spiritual beliefs emerge.

7000 BCE – Early settlements in the Indus Valley (Harappa & Mohenjo-Daro) develop religious practices.

5000 BCE – Worship of fire, rivers and celestial elements begins; early temple structures appear.

3000 BCE – The concept of Brahman (Universal Consciousness) emerges.

2500 BCE – The Indus Valley Civilization flourishes; symbols related to Shiva (Pashupati seal) and yogic postures found.

Vedic Period (1500 BCE – 500 BCE) – The Birth of Scriptures

1500 BCE – The Vedic Age begins; the Rig Veda, the oldest known Hindu scripture, is composed.

1200 BCE – Other Vedas (Yajur, Sama, Atharva) are compiled.

1000 BCE – Upanishads emerge, exploring deep philosophical questions.

800 BCE – The Ramayana is composed by Valmiki.

600 BCE – Birth of Gautama Buddha and Mahavira (Jainism); questioning Vedic rituals.

500 BCE – The Bhagavad Gita, part of the Mahabharata, is written, teaching Dharma, Karma and Moksha.

Classical & Epic Age (500 BCE – 500 CE) – Hindu Golden Age

321 BCE – Chandragupta Maurya establishes the Maurya Empire; influenced by Jainism.

273 BCE – Emperor Ashoka spreads Dharma across Asia, supporting Buddhism and Hinduism.

200 BCE – The Mahabharata is completed.

150 BCE – The Puranas and Manusmriti are written.

320 CE – Gupta Empire flourishes; Hindu art, science and temples thrive.

400 CE – Kalidasa, the greatest Sanskrit poet, writes Meghaduta and Abhijnanashakuntalam.

499 CE – Aryabhata proposes zero, planetary motion and mathematical theories.

Medieval Hinduism (500 CE – 1500 CE) – Expansion & Challenges

788 CE – Adi Shankaracharya establishes Advaita Vedanta, revives Hinduism.

900 CE – The Bhakti Movement begins, promoting devotion over rituals.

1017 CE – Al-Biruni documents Hindu philosophy.

1192 CE – Delhi Sultanate begins; destruction of temples.

1347 CE – Vijayanagara Empire supports Hinduism.

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Colonial & Modern Hinduism (1500 CE – Present)

1526 CE – Mughal Empire influences Indian culture.

1608 CE – British East India Company arrives, colonial rule starts.

1828 CE – Raja Ram Mohan Roy starts Brahmo Samaj, reforms Hinduism.

1863 CE – Swami Vivekananda is born, spreads Hinduism worldwide.

1893 CE – Swami Vivekananda's famous Chicago speech.

1947 CE – India gains independence.

2014 CE – Hindu resurgence, emphasis on ancient texts & scientific validation.

The Influences of Sanskrit All Around the World

Sanskrit is among the oldest languages in the world. It has had a vast influence across various Eurasian languages, from Europe to Southeast Asian languages. The evidence of the Sanskrit language's presence is found in Europe, Syria, Iran and all over the Indian and Asian continents.

The word "Sanskrit" (Saṃskṛtam) means "refined," "consecrated," or "sanctified." It is derived from the prefix "Sam" (meaning "entirely" or "perfectly") and "Krit" (meaning "done"), signifying something that is perfectly accomplished or polished. Historically, the Sanskrit is used in the development and the composition of various philosophies, like Hinduism, Buddhism and Jainism and several texts, like the Vedas and the Upanishads. The history of Sanskrit is vast and unpredictable. The earliest form of Sanskrit, known as Vedic Sanskrit, appears in texts like the Rigveda. This early form was primarily used as an oral tradition and used in various religious hymns, rituals and philosophical discussions of ancient India.

> "The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin and more exquisitely refined than either."
>
> —Sir William Jones, British philologist

Classical Sanskrit and Panini (5th–4th Century BCE)

The transition from Vedic Sanskrit to Classical Sanskrit occurred in the 5th century BCE with the intervention of the eminent grammarian Panini, who composed the Ashtadhyayi, a formal and

systematic account of Sanskrit grammar. Through his initiative, Sanskrit grammar was codified into a well-structured, sophisticated language.

Classical Sanskrit emerged as the language of literature, philosophy, science and administration in ancient India. It was employed in epics like the Mahabharata and Ramayana and in philosophical works like the Upanishads, Puranas and Sutras.

Sanskrit had flourished in the reigns of the Maurya (322–185 BCE) and Gupta (319–550 CE) empires, patronized by royal patrons such as Chandragupta Maurya, Ashoka and Samudragupta. Sanskrit was the official language of Hinduism, Buddhism and Jainism and was used in various inscriptions, scriptures and literature.

Major Sanskrit scholars and poets from this period include:

Kalidasa (4th–5th century CE) – Playwright and poet of Abhijnanasakuntalam and Meghaduta.

Aryabhata (5th century CE) – Astronomer and mathematician who authored the Aryabhatiya.

Varahamihira (6th century CE) – An astronomer and astrologer.

The Origination History of Brahmi Script and Asian Scripts

The Brahmi script is among the earliest fully developed writing systems, believed to have emerged around the 3rd century BCE—approximately a thousand years after the development of the Indus Valley script. It became one of the most widespread scripts used to write various languages across the Indian subcontinent.

The exact origin of the Brahmi script remains unclear. In the late 19th century, some scholars proposed that it may have evolved from Middle Eastern scripts, particularly the Semitic script, due to structural similarities. However, this theory remains debated.

Around the same period, another script known as Kharosthi also developed in the northwestern regions of the Indian subcontinent, especially under Persian and Greek influences. By the end of the 2nd century BCE, Brahmi had diversified into several regional styles, adapting to local languages. For instance, Prakrits were written using Brahmi-derived scripts in northern India, while Tamil in the south also adopted a modified version of Brahmi.

Over time, the Brahmi script evolved into the Gupta script, which later gave rise to several regional scripts such as Siddham, Sharada, Pallava, Kadamba, and Vatteluttu, laying the foundation for many modern Indian scripts.

In Later Times, Modern scripts are have been emerged from this ancient scripts.

Siddham Script → Bangali, Odia, Assamese, Devnagari, Tibetan

Sarada Script → Punjabi, Kashmiri, Dogri

Pallava Script → Tamil, Malayalam, Khmer, Thai, Burmese, Javanese, Balinese, Lao

Kadamba Script → Kannada, Telugu

Vatteluttu Script → Tamil, Malayalam

Ancient India Universities and The Devolopment of Philosophy

The University of Ancient India Played an Great role in the development and Flourishment of Indian Knowledge all over the world. Various Asian and European scholars have been appreciate the Ancient Indian University for the Flourishment of Knowledge in Various fields like Philosophy, Literature, Science, Mathematics, Astronomy, Buddhist studies. Through out the ages, This University of Ancient India Played an great role in attracting people from all over the world.

Takshashila University

Takshashila or Taxila was a world's oldest known center of higher learning, established about 800 BCE. Situated in present-day Pakistan, it was a premier seat of learning and culture in ancient India. The university had more than 10,500 students from far-off locations such as Babylonia, Greece, Arabia and China and had a vast syllabus with 68 optional courses. The subjects were in philosophy, medicine and law, besides arts, mathematics, astronomy and warfare.

Students normally entered at 16 and were instructed by renowned professors like the Sanskrit grammarian Panini, the writer of Arthashastra Chanakya and Charaka, the co-founder of Ayurveda. The university was dedicated to serious education; seven years were the requirement to study specific subjects.

Its structures comprised lecture halls, laboratories, an observatory and a large library named Dharma Gunj. Its location at the intersection of great trade routes helped it to flourish. It fell into decline after the Hephthalite invasions in the 5th century CE and was ultimately deserted.

Jagaddala Mahavihara

Jagaddala Mahavihara, established in the late 11th century by the Pala king Ramapala, was a renowned Buddhist monastic university in Varendra, presently Naogaon, Bangladesh. It was part of a cluster of outstanding Buddhist seats of learning, together with Nalanda and Vikramashila and was a key location for the preservation and propagation of Buddhist philosophy, particularly Vajrayana Buddhism.

The university was a specialist in Buddhist studies, logic and religious scriptures. It played a role in the translation of Sanskrit texts into Tibetan and is said to have edited significant texts such as the Subhāṣitaratnakoṣa. Famous scholars like Śākyaśribhadra were connected with Jagaddala.

Jagaddala flourished under the patronage of the Pala dynasty but was afflicted by Turkic invasions in the early 13th century and finally deserted by 1207. Its decline marked the end of an era for Buddhist scholarship in the region.

Odantapuri University

Odantapuri, also spelled Odantapura or Uddandapura, was a ancient Buddhist Mahavihara in present-day Bihar, India. Established during the 8th century CE by Gopala I, the first ruler of the Pala dynasty, it is the second-oldest university in India after Nalanda. It was located near Nalanda in Magadha and was an important center of Buddhist learning and scholarship that attracted scholars from across Asia.

The university hosted about 12,000 students and 1,000 monks at its peak, teaching Buddhist philosophy (Mahayana as well as Hinayana), logic and Sanskrit literature. Its library contained an enormous number of manuscripts and books and it served as a source of intellectual and cultural development. Odantapuri was one of a set of five large Mahaviharas that also included Nalanda, Vikramashila, Somapura and Jagaddala.

The decline of Odantapuri began with its destruction in 1193 CE by Muhammad bin Bakhtiyar Khalji, who mistook it for a fort. Several monks were killed during the attack, while others fled to regions like Bengal and Tibet. Although it met a tragic end, Odantapuri played an important role in the preservation and spread of Buddhist teachings in Asia.

Pushpagiri University

Pushpagiri University, or Pushpagiri Mahavihara, was a medieval Buddhist center of learning located in the Jajpur district in the state of Odisha in India. It was established during the 3rd century CE during the reign of Emperor Ashoka and remained a flourishing site for nearly 800 years till the 11th century. The university sprawled across three hills—Lalitgiri, Ratnagiri and Udayagiri—and became known as the "Diamond Triangle" of Odisha.

Pushpagiri drew students and scholars from far-off places because it was close to the Kalinga ports. They had no interest in anything but Buddhist studies, that is, Mahayana, Vajrayana and Tantric Buddhism, as well as subjects like Vedic sciences, logic, medicine, grammar and metaphysics. Students commenced studies at the age of nine and finished at thirty.

Its unique features were separate chambers for individual study and research in monasteries. Archaeological excavations uncovered stupas, statues and inscriptions confirming its significance. Pushpagiri was referred to in the writings on Xuanzang's pilgrimage and is a testament to India's historical intellectual heritage.

Somapura Mahavihara

Somapura Mahavihara in Paharpur, Naogaon District, Bangladesh was a renowned Buddhist monastery and the finest centre of learning in ancient India. It was established by the Pala Emperor

Dharmapala in the late 8th century and continued to be a seat of learning and spirituality for over four centuries, with scholars and monks visiting it from regions as far away as Tibet, China and Southeast Asia.

The monastery was spread over 27 acres of land in a quadrangular shape with 177 monk cells and a central Buddhist stupa. It was renowned for its architectural excellence, blending elements of Buddhism, Jainism and Hinduism. The complex also had various shrines, terracotta plaques and stone sculptures, reflecting its religious and cultural pluralism.

Somapura Mahavihara was ravaged by a fire attack in an invasion in the 11th century and slowly went into disuse after the Muslim conquest in the 12th century. It has been recognized for its historical and architectural significance and is a UNESCO World Heritage Site since 1985. It now stands as a testament to the intellectual and cultural prowess of the Pala dynasty and ancient Bengal.

Valabhi University

Valabhi University is located in the present-day Bhavnagar district of Gujarat was a significant institution for Buddhist learning from the 6th to 12th century CE.[1] It started under the reign of the Maitraka dynasty and taught mostly Hinayana Buddhism and Jain Philosophy although they taught subjects such as Brahmanical sciences, political science, law, economics and medicine as well. Students from all across India and even international students came there and Chinese pilgrims like Xuanzang and Yijing asserted its educational quality was comparable to that of Nalanda. Valabhi was a prosperous port city, which facilitated its growth and international influence. It housed over 6,000 monks and 100 monasteries with the help of wealthy merchants and royal patronage. The university had religious tolerance and academic freedom and thus, it was a hub of

eclectic philosophical and academic pursuits. It began declining in the 12th century due to invasions and the rise of other learning centers. Efforts are underway now to reclaim its glory as a symbol of the academic greatness of ancient India.

The Influences of Indian Civillaization in Science, Astronomy and Mathematics.

Over the History, along with Various ancient civilization, Indian Civilization played an great role in the development of Mathematics, Science and Astronomy. The Persian Astronomer Al-Biruni along with various Mathematician over the time was influenced by Indian Mathematics, Science and Astronomy.

Algebra: The Algebra known as the Bijaganita originated in India from the Ancient Text called Brahmana around 2000 BCE. The Sulba Sutras(800-500) BCE Describe an Geometrical Term or Method that indicating the Transforming of An Square into an rectangle by its Given Side. Which showing an similar method as an Linear Equation. Indian Mathematicians for Example Brahmagupta (7th Centure CE) and Vaskara II (12th Century CE) was Known for the Discovery and The contribution of Them in Algebra. (Source: NCERT)

Trigonometry: Many Concepts of Trigonometry or Trigonometry originated in India to solving Various Astronomical Problems mentioned in the Suryasiddhanta (5th or 6th century CE.). The Aryabhatta is The Another important figure who have been Played as significant rule in the development of The Various Concepts of Trigonometry.

Pythagorean Theorem: The Pythagorean Theorem emerged from Sulba Sutras which was written or dated back from about (800-500) BCE or approximately 1000 years ago before the Birth of

Pythagoras. The Thory was discovered by Rishi Baudhayana from his book known as Baudhayana sulbasutras.

Fibonacci Series or Sequences (matrameru): The Fibonacci Series or Sequences has been Originated in India around 200 BCE by the Famous Ancient Indian Mathematician known as Archaya Pingala. Much Before the rediscovery of Fibonacci Series or Sequences in Europe by Leonardo. Leonardo as the Rediscover Fibonacci Series or Sequences was used to Learn Binary Digits or Numbers and He used to include that the Binary Digits or Numbers has been brought from India in Europe by the Arabs But, His successors chose to called it as an Arabic Numerals.

Hindu-Arabic Numerals: The Hindu-Arabic Numerals is a set consisting of symbols from 1 – 9 and 0 originated or discovered in India. The oldest evidences of this Hindu-Arabic Numerals was founded in Bakhsali Manuscript (written around 3rd – 4th Century CE). By the Ending of 9th Century, This system has been adopted by various Arabic mathematicians and later introduced in Europe by the Middle Eastern or Arabic Mathematicians in 12th Century CE.

Negative Numbers: The Negative Number originated or The oldest and the Earliest evidences of Negative numbers was found in Chinese Civilization near 200BCE. It was used to determining or representing the amount of something is been purchased as a debt. The First mathematician who had used the concept of Negative numbers in the field of Mathematics was Diophantus . But the use and the concept of negative numbers remain unclear and unknown. In 7th Century BCE. The Indian mathematician Brahmagupta was invented and discovered the written rules for the proper use of the Negative numbers in the

field of Mathematics especially Arithmetic and Algebra, Mentioned in his book known as Brahmasphruta Siddhānta.

Binary Digits or Number: Indian mathematician Pingala (around 2nd century BC) is also credited with developing a binary number system for describing prosody, the musical pattern of verse, in his treatise "Chandaḥśāstra" (also known as Pingala-sutras), the earliest known Sanskrit text on the subject of prosody.

Atomic Model / Structure: The concept of Atomic Theory was first Discovered by Mahahrishi Kanad (Philosopher and Scientist). Who has given the idea or Concept of Invisible Particles known as Paramanu. Acharya Kanad was born in near 600 BCE in Prabhas Kshetra which is located near Dwarka City in Gujarat.

Gravity and Gravitational Force: The Concept of Gravity was originated or Discovered in ancient India in 628CE by an Indian Astronomer and Mathematician known as Brahmagupta. He suggested that the gravity is one of kind of Attractional Force which attracts the elements to the Earth. He use the term gurutvākarṣaṇ to describe his Concept of Gravity.

Accurate Calculation of Time and Planetary Positions: The Suryasiddhānta as one of the oldest written text of Ancient India composed around 4th–5th century CE describes the Accurate Calculation of Time as 365.2563627 days as a length of a sidereal year. Which is very much close with the modern value of Time as 365.256363004 days.

The motion of Universe: In Vedic astronomy, Sun (Surya), Moon (Chandra) are considered Navagrahas (nine celestial influencers), along with Mars (Mangal), Mercury (Budh), Jupiter (Brihaspati), Venus (Shukra), Saturn (Shani) and the shadow planets like Rahu and Ketu. The 7 Chariots of Sun

describe the 7 colour of Sunlight and representing 7 Days in a week.

The Madhava-Leibniz Series: The Madhava-Leibniz series, or Gregory's series, is the Taylor series expansion of the inverse tangent function (arctan) discovered by Madhava of Sangamagrama in the 14th or 15th century and later independently by James Gregory and Gottfried Wilhelm Leibniz in the 17th century.

The Medical Surgery: The Medical surgery was firstly invented by Sushruta, the founder of Sushruta Samhita in 600 BCE. He described over 300 surgical procedures, 120 surgical instruments, and 8 types of surgeries in his life time.

Martial Arts: Various types of Martial Arts have existed in Ancient India for a long Time. Sages and Monks like Bodhidharmā has been Played an huge contribution in the Development and Flourishment of Indian Martial Arts with Zen Branches of Mahayana Buddhism. His Martial Arts has been played an huge role in influencing Chinese Martial Arts.

Science and Spirituality

Science and spirituality are interrelated concepts with each other based on truth and logic. Many people misuse science in a misleading way to promote spirituality as truth or falsehood.

However, science did not have any kind of stance against the concept of spirituality. The main aim of science is to promote truth and logic in order to debunk the misconceptions or falsified rituals practiced in society. Science promotes a clarified path of spirituality. Spirituality is nothing about any mythology or religion; it's about the perspective and perception of our existence.

Rather, making these two subjects or domains against each other is a foolish practice. Science teaches us how to raise questions. But using science to promote your ideology in a harmful way is nonsense. Rather than believing in any particular subject, we should gain a deeper understanding of these two subjects in order to clarify and debunk the misconceptions of spirituality.

"Science without religion is lame, religion without science is blind."

—Albert Einstein

The Concept of Astrology and Astronomy in Ancient India

Many people often misinterpret the concept of astronomy as predictive astrology, which causes misconceptions and leads towards a blind faith. However, the concept of predictive astrology didn't originate or get discovered in India. Many people use several ancient texts as pieces of evidence or references to astrology or astrological concepts practiced in ancient India, for example, the Vedanga Jotishya.

But this Vedanga Jotishya is a book that was written or composed to understand Vedic principles, philosophy, and astronomical concepts, or astronomy, and there is no kind of clear evidence of astrology that has ever been found in the Vedanga Jotishya. However, the concept of astrology was discovered in ancient Greece, not in India.

The Concept of Feminism and Women Empowerment in Ancient India

Beside Mythology, Hinduism have always hold the significance and the preferences of Women Empowerment, Social Equality and

portrait the Sacrifice of an women. Various sacred texts like The Bhagavad Gita has recognised the women power and their great sacrifices.

In Chapter 10, Verse 34, Krishna states:

"Among women, I am fame, prosperity, fine speech, memory, intelligence, courage, and forgiveness."

"The daughter, O king, has been ordained in the scriptures to be equal to the son." (Anushasana Parva, Mahabharata 13.47.26)

The Earliest evidences of Proto-Hinduism around the World

As Hinduism is the most earliest and Ancient religion in the world, The history of origination of Hinduism is still remains unclear and quite debatable. As we go into to the past, We get certain clues and Evidences that proved or justify its age as much older then other religions or Mythology.

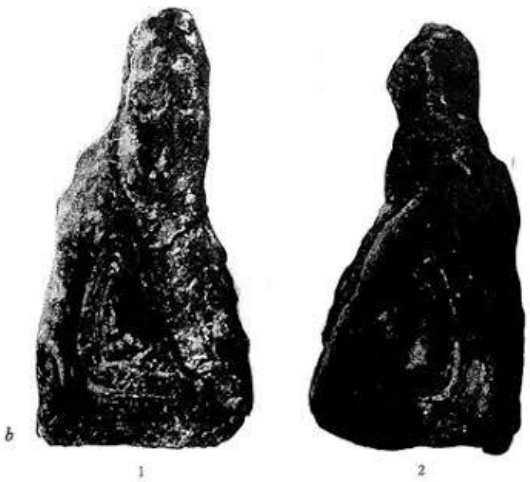

PLATE X: AN UPPER PALAEOLITHIC SHRINE IN INDIA?

(a) General view of the stone platform. (b) The natural triangular stone from the centre of the platform: 1. obverse view; 2. reverse view. Ht. 15 cm

See pp. 88–94 *Photos: Mark Kenoyer*

Baghor Kali Temple: The Baghor Kali Temple is located in the Sidhi district of Madhya Pradesh and is among the oldest

Mother Goddess temples found in India. Excavations at Baghor-1 revealed an altar made of round stone with a triangular rock placed at the center, believed to be a yantra or an emblem of the goddess. The pedestal, along with items discovered along with it, is from the Upper Paleolithic period, between 9000 BC and 8000 BC, thus making this shrine as old as 10,000 to 12,000 years. The shrine continues to be a site of worship, primarily by the local tribes such as the Kol and Baigas, who recognize the triangular rock as an emblem of the power of the goddess, Shakti or Kali. The continuous usage of the shrine at Baghor Kali, starting from the past to the present, indicates the historical past along with the enduring value of goddess cultures at this place.

The rock shelters of Bhimbetka: The rock shelters of Bhimbetka at Madhya Pradesh form a large archaeological area that demonstrates a continuity of human habitation and religious practices since Palaeolithic ages up to historical times. The shelters have been inhabited for more than 100,000 years and feature some of the oldest rock paintings in the world, which are at least 10,000 years old or as (c. 8,000 BCE). The art depicts animals, hunting, dancing, and daily life, but also includes clear religious and ritual symbols. Notably, some shelters feature drawings interpreted as early forms of Shiva suggesting that beliefs and iconography linked to Hinduism have roots stretching deep into prehistory. This evidence challenges the notion that Hinduism is only a few thousand years old, showing instead that its spiritual elements may date back to the Stone Age, making it one of the world's oldest continuous religious traditions.

Bhimbetka shelters	India	10000 BCE

Göbekli Tepe	Turkey	9600 BCE
The Baghor stone	India	9000-8000 BCE

Note: Göbekli Tepe is not related to Proto-Hinduism. It was included in the list to showcase the earliest evidence of organized spirituality.

CONCLUSION

Anyone who is able to believe in anything can be called a Hindu, and we should not believe in any extremist ideology. Rather, we should respect the differences of different philosophies and their contributions in shaping the Indian civilization. My intention in writing this book is not only to discuss the facts and impacts related to the Indian civilization but also to bring the legacy of our ancestors and ancient India.

The colonial mindset people always had the intent of making us wrong by making Western civilization and values superior to our values and civilization. But one thing I want to say clearly to every colonial or pro-Western person: this realization demands not just academic revision but a fundamental rethinking of India's place in world history—not as a recipient of civilizations but as a crucible of human innovation.

Śhreyān swa-dharmo viguṇaḥ para-dharmāt sv-anuṣhṭhitāt

Swa-dharme nidhanaṁ śhreyaḥ para-dharmo bhayāvahaḥ

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